Batak OD5
Radjang-Lampung OD12
New Guinea OJ1
Minangkabau OD10
Borneo OC1
Gorontalo OC4
Java OE1
Flores OF9
Aru OH5

I 291 G Br 291 764 F J A Br 302 Bt R 301 302 N 291 301

[549 cont.] and the pajoeng, whose shaft and busks are made of bamboo. Dajak women even weave articles of clothing out of the bark of young bamboo, and the Minahasa have materials woven out of bamboo fibers, which are used at the burials of lesser people. Bamboo combs are found in various forms on Java, Borneo, Flores, and the Aru Islands. Bamboo hairpins, decorated with pieces of cloth, are worn by young girls in Batak lands, and headbands of bamboo are worn in western Borneo and in the Lampoengs.

[550] On New Guinea bamboo is used for a penis-covering, and on the same island, around Humboldt Bay, nose ornaments of bamboo are used by the Papuans.

I 492

The role of bamboo in daily work can be understood only if one realizes the great elastic bearing-power of its long, tough stalks. [Illustration appears here.] Bamboo carrying-baskets are transported hanging on a pikoelan, the bamboo carrying-pole. Great quantities of products are sent downstream on bamboo rafts and sold with the rafts. Fruit is taken to market in bamboo baskets, and chickens are transported in great baskets; the Chinese and the non-Mohammedans who may do it transport pigs in baskets that cover the front part of the body. On the sawahs that are not irrigated by technical irrigation installations, bamboo retaining walls are used to dam the water, as well as to distribute it over the sawahs. [Illustration appears here.]

I 312 243

M 312 243

Another ingenious arrangement is the bamboo kintjir, which is used in the Padang Highlands to bring the water to the rice fields that lie at a higher level than the river streaming by. The kintjir is a water wheel kept in motion by the running water by means of bamboo tubes that lie in a certain direction around the circumference of the wheel, scooping the water from the river and, coming to the top through the rotary motion of the wheel, emptying it into a bamboo drain.

J 412

The rice knife on Java is attached to a bamboo handle.

I 482

Heavy burdens that must be carried by several persons are transported by means of a number of stout bamboo poles bound together in such a way that a large number of bearers can share the weight.

R

764 burial as unhygienic. The commoners always
565 buried their dead simply. Funeral feast costs often bankrupted the relatives of the radja. I must find out how the funerals are run now. Perhaps they merely bury the dead. I remember that I heard one fellow call the tombs in the plaza "old" ones.

776 They knew about nitu and dewa and moyang, and there must be plenty of pagan beliefs here, even among the Catholics.

872 There is a mission school here in the kampong.
[797] The assistant has finished five grades of schooling in Ndona.

291 The clothes here consist of a sarong for the
178 men (old style) although this is changing fast, a sloppy sarong worn even up to the shoulders for women, and a closed, v-neck blouse, also
● [302] worn by the women. The latter have a peculiar topknot coiffure. The sarongs are made by women,
286 and many people are presently weaving on back bar
531 looms. The colors are mainly bluish and the designs are mostly small.

527 Tomorrow is the Flag Day of the Republic, and
124 I will instruct the assistant in the pasanggrahan. Sunday I will explore the kampong. As usual, they have a holiday whenever there is the slightest excuse for one.

622 One thing I did not ask about, but which I must find out about later, is how the kepala kampong is elected or chosen.

693 Also I forgot to say that there were some re-
624 marks about how, in an adat case, where the four
622 mosa laki are judges, the kepala kampong may
565 "mix in" but may not judge. Also, he may mix in only if he is of the bangsawan. This evidently means that some kepala kampongs are bangsawan and others are not. I must get this kepala kampong picture straight.

614 The main suku in Watu Roga is Wanda, and the main one in Roworeke is Odja. Aside from the

302 Kattenburg in a mountain kampong reported that he had seen a girl wearing lipstick. It was betel stain to which he is not used.

487 We left Ende for Larantuka on Tuesday, December 20, and after a long run through the mountains we reached Maumeri at noon. Then we went on an even harder run to Larantuka. This took all afternoon. The rain in the hills was bad. We passed through Tanai Ai and Lewotobi areas without knowing it. The land was very empty. I suddenly found that I was in Konga.

[485] Larantuka is the end of the world, and the pasanggrahan there was pretty primitive.

[443] [377] 797 It is hard to buy anything here in Larantuka. There is no electricity except in the mission, and the latter runs the town and everything else of a western nature evidently. The place has an air of having been asleep for a long time. Behind it is the Ili Mandiri, the storied mountain of the ancestors of the Larantuka people. The 144 town is a mixture of natives and descendants of intermixed Portuguese as well as Malays from Malaya who came in a long time ago with the Portuguese. One can see all sorts of physical types. Outside the town along the coast is a 361 Mohammedan kampong, Kampong Baru, but there are few Mohammedans elsewhere. Most kampongs are behind the mountain. There are also a few on the way to Lewotobi.

632 361 The next day we started out to see the area behind the mountain, especially Leloba, where Vatter[1] worked. We passed through several kampongs of rather large but shabby look. This was especially true of Mudakaputu (seat of kakang of Mudakaputu formerly, although he is now at one of the other places, in Riangkamië, I think), Watuwiti, Riangkamië, and Wailolong. These are all together in one kakangschap (called gemeente here too by the people, and it is also one adat 632 area). This is the Blakang-Gunung. The Radja

[1] [See bibliography, cat. 113--Analyst]

000 of this but got nowhere. I can see that marriage is never reciprocal anyway.

582 583 237 614 621 The next day I questioned the guru about this, and after a long talk about kinship, which revealed that the mother's brother's daughter type of marriage is a regular type of thing, he came out with the classic statement that usually the tusks come back to the original payer in three moves. Thus, ideally this is a three-class, mother's brother's daughter, rotating system. However, the route of the tusks may be longer, involving up to twenty moves before they return to the original giver. But they try to make the circle as fast as possible, doing it in three moves if they can. Naturally, this is not always possible. We examined some cases of possible long routes, and he said it might be true that it would take up to twenty moves before the tusks returned. They try never to let the tusks go outside the kampong, and this may be why probably there is not much extrakampong marriage. But even if they did, they could close the circle by careful planning. He said, just as Wouden[1] might, that the mother's brother's daughter marriage and the bride price and the sib system are all part of a complete system. We will have more of this later.

114 Today, Friday, December 23, we started in on the Vatter[2] book which the mission lent to me. It is amazingly correct.

Among the corrections, etc., are the following: [304] tattooing against illness is not done in Leloba; [775] a tattoo mark is needed to be recognized on entering the deadland; [301] feather decorations are used only festively; the special woman's horse-tail [302] coiffure is not used here any longer; [755] cotton is not placed in the ears for illness (55)[2]; one [614] of the sibs from Sina Djawa is Lewonuhah; the [784] term suku wung is used here (74)[2] wung having the sense of taboo.

[1] [See pp. 19-21, 85-88 of van Wouden as cited in bibliography, cat. 113 --Analyst]

[2] [See bibliography, cat. 113 --Analyst]

622 kelake. Evidently the kepala kampong have been
624 superimposed on the other system.
614 The purely administrative chiefs are:

Kepala Kampong Kottang (he is the kepala kampong)
Kepala Kampong Kelen (IIb)
Kepala Kampong Hurint (IIIc)

The latter two have this as their only titled rank. If I am right that the kepala kampong is also the kepala kampong Kottang, then there are really sixteen officers, i.e., actual men in office, but the total number of offices is twenty-three. Some men have more than one office. When
[788] there are ceremonies, the praying (marang) is
[887] done, not by the man from suku Marang, but by the oldest man who is clever. Here it is a man
[756] named Bugis, from IIa. He is also the molang, or medicine man. Can it be that often the two go together? The guru, as noted above, says that even in Leloba, where they have a suku named Marang, this is not the praying suku at the rites. The chief of the Marang suku is merely a hander around of betel. In Vatter's time in Leloba the one who prayed was Laba, says the guru.

614 Note that an alternative term for Ama is Mela. Thus one can say, for example, either Ama Hurint or Mela Hurint.

693 Yesterday we met the chiefs of Wailolong.
624 They were at the kakang's office for a marriage
302 case. They were partly made up of short-haired Christians, but there were also pagan longhairs. I must get a photograph of all of them together with the information on who they are. Probably the administrative ones are the modern and the adat ones are the old pagans.

614 For the kepala suku they always have an old
887 man if possible. If no old man is available, however, they may have to take a younger one.

614 I must get on to the method of choosing the
622 & [See bibliography, cat. 113 —Analyst]

291 similarity. The ikat work and weave patterns
184 of sarongs especially show certain differences.
302 In Sikka the children have the front half of
482 their hair shaved. Here also the women and children usually employ a tumpline.

[527] We had one day in Roworeke as December 27
123 was Independence Day. We left for Badjawa on the latter, after a ceremony. As appears to be usual in Roworeke, which is a most annoying environment with constant requests for jeep rides and a general lack of respect, the kapitan and a large group had to be taken first to kilometer 10 where they had a garden. The kapitan and the kepala kampong pleaded that we come to haul them to Ende for the ceremony tomorrow, but we refused firmly. Today the kepala kampong
[292] wore a woman's felt hat with a chin string.
304 His wife who is pregnant had a tattoo over her arm, but it consisted of a name and random marks. I see this sort of thing everywhere. The old patterns seem to have gone. Today the thing to have tattooed is your name. Then we went back to Roworeke and went to work in the "office" which was full of flies and people.

621 The kampongs in Roworeke are as follows (the
361 area extends from kilometer posts 5 to 8):

1. Nuamere (kilometer 7; the kapitan's area)
2. Bita (across the road, north of Watu Roga)
3. Kopoëdo (inside from Nuamere)
4. Puüdjambu (same)
5. Roworeke Asal (same)
6. Ae Boü (along the road below Nuamere)
7. Ae Utu (along the road below Ae Boü)
8. Wolomere (across the road from Ae Utu; the secretary's area)
9. Tana Ri (kilometer 6)
10. Ndetu (kilometer 5; many Ende folk live here)

1 [i.e., Kennedy and Kattenburg --Analyst]

574 He furnished us with fair food, rice and chicken, and coffee, and then fixed up the beds without mosquito nets in one room. The son of 872 the mandur of the pasanggrahan of Badjawa was with us, on his way to school in Ende, and he had a little packet of clothes, a canteen and a ukulele. The latter was in sad condition. 484 He slept on the floor on a mat. The next morning we just about made it across the river with our goods lifted by the men in order to lighten the jeep. This was a hard experience, and we decided to make the western run only once 132 more, at the end. This rainy season is too hard here and it is dangerous because there is always a risk of delay from floods or landslides. Ende seemed luxurious after this run to the west.

324 The assistant was in Ende for a tax meeting of kapitan, and after noon I took him and the kapitan and the latter's servant to Roworeke. They had to work on taxation in the afternoon, so I decided to start in tomorrow morning. Roworeke, as usual, is always troublesome. The jeep was overcrowded with many riders. I took them out, and came back with a load.

Incidental notes on Flores: We saw the use 482 of a tumpline in Sikka. This is true also for Nageh and Ngada. They use this for carrying loads especially in Sikka and also for betel ingredients in Ngada. They use small plaited bags.

● 302 Girls in Ngada and Nageh have half-shaved tonsures. This is not true of all, but certainly of many of the girls. There are variations in style, including topknots. I note the latter on boys too.

721 A Ngada man denied head-hunting at any time 346 and said that there is no head under the new 231 ndaru, but rather a red dog, a pig, and a cock, all buried alive. But ENI says that there was [554] head-hunting and that Ngada heroes had goatskin bands under their knees formerly.

R

304 178 Formerly almost everyone filed his teeth down to the gums. Now this is optional, although most of them still file their teeth down a little for evenness. No more do they file them down to the gums. Women do not file them until they are married. Then they may or may not file them. Before, it was required. There is no specialist to do this. It is simply done by a clever person, with a stone. The teeth were blackened with varnish before, but now they let them color up with betel (and how they do). Tattooing was a matter of choice formerly as it is today. The tattooing of personal names, of course, is recent, and it is very frequently seen. There are no special beliefs in this regard. There was never any cutting here.

●[302]

123 181 The next day I had to bring several people to the hospital, and I became irritated and scolded at the way these people always pile in whenever I take any one of them anywhere. Even later today, just when I was thinking the assistant was going well, he made me the proposition that I should give him a tanda mata (remembrance, so he won't forget me) when I leave. He suggested a briefcase. He was very "sly" about it, but I can see that it is pure grasping. And they are too dumb to realize that I see through them. They think I can't see what they're doing.

164 We worked at the pasanggrahan and later took the patients back to Roworeke. The assistant's wife has a three-week swelling, which looks like a bad bone condition, on the brow to the side. These are unhealthy folk. We brought 754 back the assistant's "foster mother," an old 756 woman who had been in the hospital for a week for some blood trouble. She is a bisa mari, a sorcerer, and the best one in Roworeke. She is also a dukun, and the folk call on her all

R

302 178 (Note: One thing he mentioned as brand new is the matter of haircuts. In the old days they shaved the heads of the young, and some children still have these shaved heads. But the older people had their hair done in a long bob.)

624 All of the adat posts are the same today as they were before, and Migo said that indeed the most important man is the mosa laki mere, even now (aside from the kapitan, perhaps). The only post which is no longer kept up is the non-hereditary panglima perang, or atambani.

634 565 614 632 First there is the Radja of Ende. Then come the families or lineages of the mosa laki, which are strictly hereditary, in an eldest son succession. Thus the eldest of the eldest of the eldest, etc. This forms a kind of hereditary nobility, although it is not considered such. Aside from this, the suku have certain prerogatives now, and even before this was probably the case. And this leads to an important correction: It is true that any male member of the suku Odja or Rewarangga, and of these only, can become kapitan. He is chosen for cleverness (!). The Reandona suku has been trying to get a man into the kapitan's post for a long time, but unless Odja and Rewarangga agree, this is impossible. It is their business. This is why he originally wrote that every member of the Odja suku is "bangsawan." He thinks this is true in the other districts, but he is not sure. Certain suku have the pre-eminence in each district.

622 614 The kepala kampong post also must be within the suku Odja, and the best man gets it. He thinks this is the same for other kampongs. Thus in Worowai, the kepala kampong must be from the Rewarangga suku, etc. Thus even the elective offices must be within a suku which

Wae

241 plow came in only five years ago. Still,
178 there are no wheeled vehicles. They cannot
[493] make them.

Fifty years ago men dressed only in loin-
291 cloths. Only the rich had pants or sarongs.
178 They also had shoulder cloths. There has been no change in the dress for women. They used the same kilt down to just below the knees as they use today. Now, however, more women dress in sarongs and kebaya. Pants, shirts, kebaya and sarongs are carefully kept for special events. They are really one's "best," and they are not plentiful. Nevertheless, nearly everyone owns something of this sort.

There is probably not a single pair of shoes in the two kampongs.

[287] Formerly, a long time ago, they used tapa. And in the Japanese time the people made tapa again. They also made wooden hats. The tapa making was pre-Dutch.

In remoter areas a few loincloths are still
[301] seen. So are earrings, rings, and bracelets
[304] (no leglets). Men never puncture the ear lobe.

● 302 The style of cutting the hair short for men
came in only twenty years ago. Formerly the
301 men were great for beads. Now they are of little importance. The festive ceremonial
292 clothes I saw in Ruteng on the dancers are pusaka. They are mostly men's pusaka. The horns are made of buffalo hide.

304 Tattooing (tikam) is brand new. It came in
178 only ten to fifteen years ago and is now going out. It was done by men who learned how, that's all. However, it is just about gone, and there were not very many people who had tattoos at any time.

304 Women always puncture their ear lobes. Both
178 sexes file their teeth, and this must be done
562 before marriage. Some young people (for exam-
881 ple, the assistant) do not do this, but they